4:Opler E-5 (1931-1937) 1947
NT8 Eastern Apache NT8
Chiricahua

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787 Use these and it won't hurt you." But death was around already and he didn't sing any more. My family got busy. We pounded up a whole sack of the needles of the one-seeded juniper, and others did it too.

(See also *An Apache Life-Way*, p. 223.)

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778 Usually, however, it is enough if the shaman simply performs his ceremony as he has learned it from his power source; if he chants his prayers, sings his songs, and manipulates his sacred substances in the correct manner he may expect that the power source will be gratified and will intercede to restore the patient to health.

• [158] P. went to see this boy who was a lunatic. They had to catch the boy every afternoon, for he had a fit and was a danger. After praying, P. made the cross and put pollen in the boy's mouth. When he started, the boy was tied hand and foot to the bed. P. sang the songs for him. After he had finished his ceremony, the boy was all right. He works now and is still well.

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778 The shaman feels the importance of his position and must protect the dignity of his power source as well. Therefore his services must be requested humbly and in a prescribed manner.

[551] When you need the help of a shaman you call his name (the personal name is used only in emergencies), plead with him, and put a cross of pollen on his foot. Then there is no question about it; he must help you.

(See also *An Apache Life-Way*, p. 258.)

A successful shaman is paid liberally at the conclusion of a cure, but even before a rite may begin, ceremonial payment to the power source must be made.

His power always requires special things for a shaman to cure with, and you must have these ready. If you don't know what these are and don't want to ask him (some shamans don't like to say anything about what you must pay them), you must go to someone he has cured to find out what to give him when